

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

VOL. IX.

NOVEMBER, 1832.

NO. 109.

FOR THE GOSPEL MESSENGER.

A SERMON.

St. John, xiv. 8, 9.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.

Among the melancholy predictions of the apostles of Christ, respecting a period of lukewarmness and corruption among Christians in latter times, we are forewarned that there would be some who would even deny the Lord who bought them. When we behold men rejecting the gospel as an imposition, refusing its instructions and promises, and enlisting in opposition to it, under the sophist and the scorner, we perceive their prophesy too awfully true. But are we as strongly affected by its fulfilment when we find many who profess to follow the banners of the Redeemer, disputing and condemning his title to divinity? These as well as the former seem to have been contemplated in the predictions of degeneracy and error, and in their conduct the declarations of the apostles have been as strikingly verified. During the first three centuries the doctrine of the Trinity was received and professed by all Christians. Then among the tares which were springing up with the wheat, appeared the disbelief of the Saviour's participation in the nature and honours of the Godhead. In various forms under different hands, this error grew and spread, many have declared it to be the growth of the good seed. Many more have received it as such, as in modern Christianity the divinity of the Lord who bought us is peremptorily denied. We exult, however, that the Church to which we belong has in its liturgy, its creeds, and its requirements, provided effectual barriers to the introduction of this error. On this day she leads us to acknowledge and worship the Holy Trinity, which we cannot do with the understanding and the heart unless we believe Christ Jesus to be one with the Father. You will therefore, readily give me your attention, while, as a suitable employment for our minds at the present season, I endeavour,

In the first place, to set before you the truth of the Divinity of the Saviour.

Secondly, to ascertain the cause which operates in drawing Christians from this important article of our faith.

And thirdly, to shew that this cause is vain and weak, unworthy the operation it has in the case under consideration.

With regard to the being and nature of the Son of God, it must be willingly granted on all hands, that reason, unaided by revelation, had no knowledge. The foundation of every belief respecting him must be taken from the sacred volume. There it is, that his existence, his nature, his business as our Redeemer are first disclosed, and to that source, whatever opinion is formed concerning him must be referred. If then it can be made to appear that the prophets, who first ushered him into the view of the world, speak of him as a divine personage, and apply to him the titles and attributes of the Most High—that he takes to himself and instructs his disciples to ascribe to him an equality with the Father, and that the work he performs entitles him fully to such love, obedience, and homage as we are accustomed to render to the Creator of all things, will not every one be satisfied that Jesus Christ was very God? that objections to his divinity must be somewhere fallacious? Surely he will. There will be no alternative but to deny the validity of the sacred record, or to bow the knee to Jesus, confessing with Paul that, without controversy great is the mystery of godliness.

To holy prophecy, then, first source of knowledge concerning the Redeemer, I first recur for testimonials of the divinity of him who was the object of its loftiest views, the burthen of its noblest strains. Now there are certain names, titles, attributes, and honours appropriated to Deity, which we all believe to belong to the Eternal, which designate him to our minds. When we read of Jehovah, of God, of the Only Wise, of the I AM, our thoughts are raised by the names of the self-existent Supreme Being. These hallowed names are all applied by prophets, speaking by the inspiration of the Most High, to the Author of our salvation. Jeremiah, announcing the Branch which should be raised to David and reign in the earth, says, in the original this is the name whereby he shall be called, Jehovah our righteousness. In every one's memory are the words which predicted the nativity of Christ, "unto us a child is born, unto us a son is given, and his name shall be called the Mighty God, the Everlasting Father." The 45th chapter of Isaiah, applied by St. Paul in the essential parts to Christ our Saviour, proclaims that he is the Lord, the only God, the Creator and Ruler. Indeed it is probable, from many considerations that the person or presence by which the invisible Deity manifested himself under the name Jehovah, was the Son, and we find this person wearing uniformly the holy names, even saying, I am God Almighty.

From the divine names, applied to our Redeemer by the first promulgators of his character, we pass to the titles with which they vest him. When Isaiah speaks of the Redeemer of Israel, who should be to some a sanctuary, and to others a stone of stumbling and a rock of offence, whom does he mean? Doubtless he means, as St. Peter interprets him to mean, Christ, the Messiah. But this Redeemer the prophet styles the Lord of Hosts, the first and the last. In harmony with him the psalmist styles him King of Kings, and King of Glory,

and when borne on the wings of inspiration, to witness the yet future ascension of the Lord, he breaks forth in rapturous apostrophe to the everlasting gates and doors, bidding them be lift up to receive the King, he ushers him in with the same title, the Lord of Hosts he is the King of Glory. Other passages in great numbers might be adduced of the same import and to the same end, but these are sufficient. Surely, were these mighty characters applied by any of us to a mere creature, we should think him blasphemous; we cannot conceive them applied to Christ by men under the impulses of the spirit, unless he were truly one with the Father.

Thus full are the testimonials given by the prophets to the divinity of the great personage whom they ushered first into the view of the world: the passages are clear and explicit, the instructors incapable of error in what they were inspired to unfold. Nothing can be more evident to a candid and attentive student of the scriptures of the old testament, than that the divinity of the Son, and the doctrine of the Trinity is there contained. But we rise to a yet more convincing authority, even to Christ, who best knew his own nature, and was the best commentator upon all former revelations. The names the titles, the attributes and the honours which we have seen applied to him, he took, exhibited and received. We sometimes indeed, find him speaking of himself as an inferior being, but it is easy whenever this is the case, to perceive that he discriminates between his human and divine nature, that he is speaking as mere man. But in numerous instances he fully and unequivocally avows his equality with the Father, their coexistence and mutual inherence. Oft he displays his omniscience, boldly he declares his eternity, irresistibly he exerts almighty power. It would be prolix and unnecessary to quote the multitude of passages in which he declares his own divinity. I will therefore confine myself to three which seem equally incapable of being perverted, surmounted, or rejected. The first is his memorable reply to the jews who questioned his veracity respecting Abraham's faith, because of his age. With singular dignity he answered their trifling queries, before Abraham was, I am; thus teaching in effect his eternity, and wearing the incommunicable name by which the Almighty disclosed himself to Moses, I am. Another declaration eminently insurmountable by the opposers of the divinity of our Lord, was made by him to the beloved disciple, when in the Isle of Patmos he was blest by his master with a view of heaven, and knowledge of things that were to come. Musing upon spiritual things on the Lord's day, John heard behind him a mighty voice, saying, I am Alpha and Omega, the beginning and the end, turning to see who spake, he beheld seven golden candlesticks, and in the midst of them one like unto the Son of man, whom he thus sublimely describes. "His head and his hairs where white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters, and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shining in his strength." This august description is very

much like that of the being whom Daniel beheld, receiving from the Ancient of Days dominion and power, and sitting to judge the world. No doubt it was Jesus Christ; listen then to the words which he uttered to John, and if you ever doubted his divinity let them sink deep into your heart. I am the first and am the last, and have the keys of hell and of death. With whom would deity entrust these keys but with one all wise, all powerful, all good? Who but one equal and eternal with the Father could say, I am the First and am the Last. The other assertion of his divinity from the Saviour's own mouth, which I shall mention, is that which was chosen for the motto of this discourse, "he that hath seen me hath seen the Father;" an expression which it is impossible to conceive the meek and lowly Jesus should have uttered, if he had not been conscious of his unity with the Father, and known it to be no robbery in him to be equal with God, an expression, which, I see not how any created being could utter without being liable to the charge of blasphemy; which indeed our Saviour's assertion of his divinity, did bring upon him from the unbelieving Jews.

Under the instructions concerning the nature of the Son of God, received from him, and from prophecies concerning him, and from the inspiration of the Holy Spirit, the apostles and evangelists give their testimony to the same doctrine, speaking the same things.

There remains another source from which we infer the divinity of Christ, the work he performed for our race. Some have maintained the Saviour's eternity from considering that the sacrifice of himself should be voluntary to be admissible, and that it is said the ransom was provided from the foundation of the world. Others have supposed it necessary that he should be infinite in purity to expiate, infinite in benevolence to undertake, infinite in value to be accepted, and therefore God, to whom alone these properties appertain. But leaving these opinions, which rest upon hypothesis, not so indubitably established, I hasten to the point which has ever had great weight in convincing me that the author of my salvation was the Author of my being, that the Son and the Father, were one in the Godhead. All will agree that there is a supreme love, a sacred affection, a constant obedience, and a cordial homage due from man to his God. These are obligations, signed by nature, they appear just and reasonable to every reflecting mind. But upon what are they grounded? Upon his infinite goodness in giving us being, and his right in us as his creatures. These found a claim which all feel and acknowledge. But, if calling us from nothing to limited life, give him who made us a title to our first regard, and appropriate homage, must not redeeming us from ruin to immortality and bliss, give him who saved us a claim as great, as strong? Say, Christian, if thou wert convinced that he who for thy sake though rich, became poor, and for thy sin suffered, though undefiled, an ignominious death, was only some superior created being, could'st thou help feeling the most ardent affection for him; would not thy adoration and praise in worship be often turned to him? And say too, thou who hast learnt to measure the propriety of every thing, by the rules of

order and truth, canst thou conceive that the Almighty would look with displeasure upon such pious gratitude, such holy love? If we are as greatly blessed in redemption as in creation, and if the reception of life from his hands lay us under obligations to love, worship, and obey our Father, he who redeemed us must have, by similar reasoning a claim to our hearts. But man may not acknowledge and worship more than God, nor raise any created being to an equal share in his affections with his Maker. The obedience and homage of all beings are the divine prerogative. Deity has said that he will not give his honour to another. It was therefore determined, in the council of wisdom, and we perceive a striking fitness and necessity that the Redeemer of man should be one with the Creator, God of God, capable of receiving honor, adoration, and praise, having one glory, forming one Lord, being mutually inherent, and of one nature forever and ever.

Such are the evidences from the only sources of knowledge concerning the Son of God, of his equality with the Father in all his divine perfections. My brethren, hold fast this most holy faith. The age you live in is an age of innovation, it is an age in which the pride of human reason exalts itself above all that is called God. But let no man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ. Hold fast the form of sound words, and contend earnestly for the faith once delivered to the saints. And let your knowledge of the divinity of your Redeemer, increase your abhorrence of sin, which so exalted a personage descended to expiate. Let it establish your confidence in an atonement and mediation, which was of infinite value in the Father's sight. Let it expand your gratitude, that he left the glory of the Godhead to be found in fashion as a man, and accomplish his gracious purposes concerning you; and, let it fill you with a steadfast faith in all his precious promises, seeing all power in heaven and earth are his, and he is able by his mighty working, to subdue all things unto himself.

Thus it appears from all the sources from which we derive knowledge of the Son of God, and Author of our religion, from prophecy which first ushered him to the view of the world, from his declarations concerning himself, from the plain assertions of his apostles, who spake by his instruction and spirit, and from the work which he undertook and affected, that he was a divine being, and with the Father, the same in nature and in glory. Whence is it then, that men unwillingly receive the doctrine? How is it that many reject it? That it has been viewed as false and erroneous by some professing themselves disciples of Jesus, and that men of learning and talent have been active in endeavouring to overturn it is undeniable. Whence their error and their zeal.

These queries bring us to the second thing proposed, namely: to trace the deviation from this important article of Christianity, to its true cause. This I take to be the exalting of human reason, to be the standard or measure of all truths. The thoughtless child, who has just learnt to stand and move is elate with its tottering steps,

and though it have fallen a thousand times, yet thinks itself able to run, and tries again. Just so it is with the mind of man, conscious of a rational power, though immatured as the strength of the infant, it will exult and trust in it. Let it have a way and theory of its own choosing and it may adhere to it. But to rest satisfied with the same plain truth guided and supported by some superior, its pride will oftentimes not brook. Blind nature would follow its own bent, man would be his own instructor, and what does not comport with his views or cannot be compassed by his faculties, he is not ready to believe. This pride of human reason may have operated two ways against the doctrine of the Saviour's divinity, and other mysteries of the gospel.

In one by aiming at novelty and the fame of overturning systems long established. There is in some minds a desire to differ from the common mass, to lead a party, to have a theory of their own. If they be opposed to any ancient, or venerated doctrine, so much the more singular, and ingenuity expects to review the greater displays of its own power. Hence innovations upon sacred things! hence all attempts to simplify or new model revelation, and hence it is to be feared, the attacks from some upon the doctrine of the divinity of Christ. Candour should view every thing, even the errors of frail man with tenderness. But she thinks the imputation of uncharitableness will not be merited when she suggests, that some have erred in this important doctrine as much from whim, as principle: with more presumption than cool consideration. For when they urge their tenets with immodest words and false assertions, when they cannot rest unless all about them think as they do, and are kept in constant contention, and when in the management of their lives they evince more corruption in the professors of Christianity, than they undertake to discover in the religion itself, we cannot help surmising that they are of the silly number, who would be singular in error, rather than not seen distinguishedly, and who love the fame of pulling down strong holds and building novel fabrics of their own contriving. Vain man would be wise. Under the idea of shaking off the fetters of opinion, he would free himself from the restraints of all instruction, and in the wilderness in which he has set himself loose, solaces himself with the erection of a fabric of his own devising, generally designed to make him a name, and too frequently rearing a Babel.

But we are willing to believe that the number is small, who, for novelty or singularity, deviate from the faith delivered to the saints, or for the pleasure of leading a sect or founding a system, would deny the Lord who bought them. There is another way in which the pride of human reason may operate, viz: in assaying to measure truth by itself, and to reduce revealed truths to its own comprehension, this is the great rock upon which very many have made shipwreck of their faith. Is the doctrine of the divinity of Christ presented to it for its belief, it does not inquire who declares this, what evidences are there of his authority, how will it influence the lives of men, what do I hazard in rejecting it. No! none of these thoughts

which might lead to a real investigation of it, are indulged. It is brought at once to human judgment, and though the Eternal be the voucher of its truth, the chief difficulty is, as it was with Nicodemus, respecting the declaration of Christ, how can these things be? It is not the doctrine itself that they disbelieve, but their inability to comprehend it if it be true. It is not their willingness to reject the gospel, but they cannot think how God could be incarnate, or how three persons should have one essence. To believe what their reason does not comprehend is against their conscience, it is servile, it is superstitious. If the doctrine be found by them in the gospel, and they be not convinced that the gospel is true, they rashly reject it because of the things which are hard to be understood. If they are convinced of the mission of Christ from heaven, they wickedly mutilate one passage, erase another, and pervert a third, bending all to their feeble views, and then take to themselves the audacious credit of rationalizing revelation, and simplifying the word of God.

This is the cause which operates in drawing men from the great doctrine of our religion, the divinity of its author, and thus dangerous are its consequences.

Surely then, if this cause can be shewn, notwithstanding the plausibility it assumes to be vain and weak and unworthy the operation it has in the case we are considering, it may be of vast benefit to us individually, and of service to the Christian interest. To this, then, we, in the third place, bend our endeavours, and as this pride of human reason is not only the great source of deviation from the truth of the divinity Christ, but also of many entire rejections of revelation, we shall examine its pretensions with some particularity.

Let us then, first, consider it in its own nature. How vain and weak, bounded in its views, feeble in its strength, the slave of prejudice, frequently exhausted, sometimes perishing with exertion; what is there in the nature of the faculty to constitute it the standard of all truth? If, with an eagle soar, it could rise above the boundaries of all worlds and survey the universe of things; if it could pass through the past the present and the future, and see the whole of the chain in which beings and events are connected; if it possessed portions of every kind of truth in the exhaustless treasure house of wisdom, and could, with intuitive glance, observe the infinite and eternal relations of things; if it were incapable of bias, change or decay; then might it claim some dignity and authority, and not without cause exult in its strength. But alas, this is not the case. A moment's recollection will convince every man, that quite the contrary is its character. How few and feeble are its means of knowledge; the senses confined in view, and easily deceived experience, limited in its course, and of a day's duration, reflection fettered by innumerable hindrances, and unless furnished from above, conversant only with objects of sense and the powers and operations of the mind. Look at its weakness in the use of these means. Does it spring by their aid, with speed and skill upon any truth? Does it rise with strength and majesty as high as they will carry it? Does it grasp with ease and certainty the knowledge for which it is capa-

citated? Not more slow and precarious is the growth of the body than its advance to the little wisdom it acquires, not more uncertain is our hold on life than its speculations in untried subjects. Would you judge of its liability to bias, to change, to decay. Observe it beguiled by passions and affections, and deceived by the senses to which it trusts. Behold it sanctioning one thing in the last age and another in this, adopting one expedient, resolution, or truth yesterday, and abandoning it to-morrow as foolish or erroneous. See it, oh, pathetic monitor to man, and have no confidence in his best power, see it under the burning fever, in the day of sorrow, through intense labour after distant truth, or by the casualty of one luckless moment, gone, irrecoverably gone; its proud possessor unable to distinguish between safety and danger, between human and brutal. Reason, oh noblest feeblest power of man. It is indeed a spark of celestial fire, but in mortals it is only a spark; shedding a limited light, of variable brightness, liable to exhaust itself and expire, or to be extinguished by sighs or tears. Surely to vaunt in such a faculty is folly. To make narrow comprehension the measure of all truths, is one strong evidence of its weakness. The finite and feeble nature of the faculty is alone sufficient to teach its unworthiness to oppose what heaven ordains, or to scrutinize what heaven reveals.

But to see, in a yet stronger light, how absurd are the pretensions of reason, and how foolish the denial of the divinity of Christ, or any other mystery of revelation, because it surpasses comprehension, let us leave the nature of the faculty and see what have been its boasted works and attainments.

As to the systems of human reason, the numbers which have been formed declare the numbers which have been superseded, and he who now prides himself in raising one of his own, independent or dissonant from the doctrines of the scriptures, though it may now obtain some admirers, cannot promise himself that it will not in a future day be abandoned and lost. Could many, who, in past ages, indulged the love of fame for innovation, and vaunted themselves as heroes of a sect, or authors of a new belief, behold how now their opinions and sects are gone into oblivion with the moments which generated them, their pride would put on blushes, and their former gratification be converted into regret. As to that pride of reason which leads to singularity, he only will ultimately obtain its true object, who is singularly tenacious of the mysteries of revelation, and as to the distinction for exploding error and elucidating truth, he only will truly possess it, whose system is the scriptures. With regard to the attainments of reason, their imperfections speak it unqualified to comprehend the great things of God. Hardly do we guess aright of the things upon the earth, and with labour do we look into the things which are before us. But the things which are in heaven, who hath searched out? Let us not be understood to speak as though the Deity had been niggardly in our endowments, the reason we possess is fully adequate when aided by the scriptures, to a wise, and useful, and happy management of life. This is all it need be, while we continue in the present state. But when it would pry

into the essences of things, and their modes of existence, the pebble on the sea shore checks its research, the atom at its feet defies its investigation. Yet, this is the power which would examine the essence of the Deity, and when the divinity of the Son, or the mystery of the Trinity is taught it as sacred truth, only replies, how can these things be?

But the vanity and weakness of the cause to which we have traced the denial of the Saviour's divinity, and consequently the doctrine of the Trinity, will appear evident without regard to the nature of the faculty, or the smallness of its best attainments, if we reflect a moment upon the nature of the subject to which those truths belong. The essence of God, the mode of his existence, the nature and powers of the eternal principle, what subjects these! How in amazement and vague adoration, do they absorb the mind! Into these can finite reason expect to look? Were it elevated myriads of degrees above its present nature, were it raised to the perfection of seraphs and archangels, still would it faint in measuring the divine eternity, still would infinite power be unfathomable, still would his self-existence be mysterious, still would it be compelled to cast its crown at his feet. What then in its feeble state can it do? With its imperfect view, what can it know? Reflect a moment, how small a portion is known of God, how little we comprehend his very being or the properties which we readily ascribe to him. We believe assuredly, that he created the heavens and the earth. But what ideas can we have, how from nothing, being and order sprung, or how when he spake, light shone through the dark void. We believe the Deity self-existent but having no knowledge of any thing independent, how can we conceive how he was, and is without origin of being, self-derived, and that eternally! Do we seek him in his works? How unsearchable in wisdom! Do we expect him in his judgment? How stupendous in power! Do we look for him in his providence, how past finding out! His way is in the sea, and his path in the mighty waters, and his footsteps are not known. Be thy reason as mighty as thou boastest, give it full sway, encourage its pretension; still canst thou by searching find out God, canst thou find out the Almighty to perfection? Sooner shall thy eye gaze undazzled upon the full blaze of the sun, and measure every ray which passes from that source of light; sooner shall the glow-worm by his momentary glimmer, survey the universe and develope its endless wonders, than thou in thy present state attain such knowledge. In contemplating Deity, that infinite source of all infinite properties, the finite mind must ever sink amazed, awed, exhausted. On this subject such being our inability to know any thing of the divine essence, or to scan his mode of existence, how inconsistent to deny the divinity of the Son, or the doctrine of the Trinity, or any article of revelation, because we cannot comprehend it. These truths appertain to the nature and essence of Deity, and upon the grounds upon which they are rejected, his very being might be denied.

The docility of a child becomes him, if he can find any one authorised and competent to instruct him. When the most high condescends to reveal things of his nature or will, his language should be that of the youthful Samuel, "speak Lord for thy servant heareth." But the nature of the subject, forbids its being brought to the level of human comprehension. The work of reason is to ascertain the authority and credibility of the instruction, and these being established, the excellency of reason is to submit itself to his instructions.

My Brethren, I have dwelt to day on the Divinity of the Son, and the principle obstacle to the acknowledgement of it, having on former occasions, discoursed to you at large, on the doctrine of the Trinity, and the foundations on which it stands. With the divinity of the Saviour, our faith in the Trinity or Unity, is indeed necessarily connected, and the cause of men's impugning the one, is the cause also of their impugning the other. Consider the feebleness of reason, consider the smallness of its attainments, at its best estate, consider the greatness of the subject, in the case, we to day have been contemplating; and you will see the unreasonableness, and absurdity, of setting up its comprehension, as the test of truth, a dawn of divine intelligence it is, and, therefore, whatever is plainly contradictory to it, we cannot be required to believe, or approve. But there are many things above it, which are not contradictory to it, to which, our Creator may call us, on the ground of his veracity, to give our assent, and among them, we should expect to find the doctrines, concerning the nature and modes of existence of God, taught by his word; that there is one God, and in this Godhead, a Father, Son, and Holy Spirit, continue to acknowledge the glory of this Trinity, and in the power of that God, to worship the Unity. Be less anxious to comprehend this mystery, which without controversy is great, and beyond our comprehension, than to honour the Father, to rejoice in the salvation by the Son, and to possess the sanctification and comfort of the Holy Spirit. Secret things belong unto the Lord our God, but the things which are revealed, belong to us and to our children, that we should do all this law. Nor can we fail of the best end of our existence, nor the purposes of revelation fail concerning us, if by our lips and lives, there be rendered, glory to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

A PAGE FROM A SERMON.

(Continued from page 291.)

With a view to supply in some small measure, (and it can be only in a small measure,) the deficiencies of which I have spoken, [of parental religious instruction] and which it is much to be feared, will never cease to exist, I would most earnestly recommend to your cordial approbation and support, the Sunday School connected with this congregation, and which was instituted for that express purpose. You will not commit the error of supposing that it is in-

tended to supply, or that it *can* supply the place, of the interesting and affectionate lessons, of parental religious instruction. You would not willingly, I trust, relinquish to others, however kindly and zealously disposed, and however ably qualified to assume it,—(and such teachers by God's blessing, our Sunday School possesses,) that important and interesting part of your duty. But they *can* and *will* afford you efficient aid, and they claim to do no more, in the execution of your parental office, by imparting to your children, knowledge more precious than gold and silver, the knowledge of themselves, of God, and of their duty, in a more systematic and connected manner, than might otherwise be practicable. As such, their zealous, disinterested, and most useful labours, are worthy of all praise, and merit, as I cannot doubt they will receive, your affectionate gratitude, and your efficient co-operation and support. You are aware, that in consequence of some inconveniences attending the holding of the School in the body of the Church, it was deemed expedient to procure a building, for its separate accommodation. One conveniently situated was fortunately procured, at the moderate cost of \$1200, the title to which, has been vested in a Society of this congregation, incorporated by law. Of that amount, somewhat more than one-half has been discharged, leaving a debt, now due of \$560. This debt, incurred for your benefit, and on your account, you are now invited to discharge, in whole, or in part, as you may deem most expedient. Your judgment will determine at what time, and in what manner, you will make the requisite provision, for its extinguishment. I trust it is not necessary to say more upon *that* subject.

But I would add, before I conclude, a word respecting the Society, and the School. In the Sunday School for white children, there are at present nominally 162 scholars, of whom, about 90 are generally present. There are in this congregation nearly 400 children; from which number, if we deduct one-third, as the proportion of those probably too young to attend the Sunday School, there remains the number of 260, who might avail themselves of its advantages, whereas only 160 are enrolled on its books, nearly half of whom attend irregularly.*

Again, there are in this congregation, upwards of 700 individuals above the age of 14 years, of whom, I beg to inform you, only 103 are members of the Society, instituted for the purpose of sustaining the Sunday School. This Society is designed to embrace the whole congregation. It has need of funds indeed, only for the purchase of the necessary books for the use of the School, and the increase of the Sunday School Library, and of clothing, for such children of indigent parents, as could not without such provisions, attend the School. Permit me to ask, why are its members so few? Have you not all an interest in this work of charity, in the instruction and discipline of the young in religion and virtue? But, pur-

* There are in this School at present 27 Teachers, 21 Female, and 6 Male. In the School for coloured persons, held at a different time, there are about 150 scholars, and 10 white Teachers, 7 Female, and 3 male.

haps, you have no children to be instructed, and therefore you are under no obligation to concern yourself about the matter. I have *heard* this argument used, and I should have been loth to credit it, if I had not heard it. What! is *self* the little centre, the sum, and end, of all your cares, of all your interest, of all your charity? Well then, even in that case, have you no *interest*, no concern, that the principles of morality and good conduct, should be inculcated on the community? Have you no *interest*, if you have no children of your own, that your *neighbour's children* should be taught, that it is their duty *not to pick your pocket, or set fire to your house*? My brethren, I will say no more, I leave the subject in your hands, confiding in your *Christian* character, that you will do your duty as disciples, and in the spirit of that divine master, who, "though he was rich, yet, for your sakes became poor, that ye through his poverty, might be rich." And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

FOR THE GOSPEL MESSENGER.

AN ESSAY ABRIDGED FROM AN OLD AUTHOR.

(Continued from page 203.)

As to sanctification, we have already observed, that it is the *immediate* office and *personal* act of the *Holy Ghost*, to sanctify. So our catechism, "he sanctifieth me, and all the people of God." No sooner has *Christ* washed us in baptism, and thereby *justified*, but the Holy Spirit renews and *sanctifies*; from this time the Christian becomes a *holy thing*, as being then dedicated to a holy use, and the future service of God; yea to be the *temple of God through the spirit*. In this sense every Christian may say with the Psalmist, lxxxvi, 2. *I am holy*; all things being *so*, that belong to God, as Christians certainly do, being his elect and peculiar people. But, as *sanctification* hath likewise a *double* aspect, this *first* kind of holiness is that which is commonly called relative; our persons are hereby made holy, as *related* to Christ, *he* becoming our head, and *we* his members. Hence baptized Christians are so frequently defined, to be *in Christ*; are called *saints*, that is, holy persons; *elect*, that is, chosen out of the world into his family; partakers of the heavenly calling; partakers of the divine nature; *lively stones*, *elect*, *precious*; a *holy priesthood*, &c. Nevertheless, although this *relative* holiness, which is the *first* kind of sanctification, and the immediate consequence and effect of justification, does certainly and effectually sanctify our *persons*, seals us to the day of redemption, and is the holy oil, by which we are anointed and consecrated to God, the gift [*χαρίσμα*] the pledge and earnest of the spirit, yea, is the indelible mark of our admission into the number of Christ's flock, so as to give us a sure title to the benefits and privileges of his holy covenant; yet will it not be effectual to put us into actual possession of our promised inheritance, except it proceed to the *second* and further degree of sanctification, which is usually called

inherent. This must, (if we live to be competent agents) consist in our co-operation with the Holy Spirit, in working out our own salvation, and a due and right use of all those means which he has appointed. The first of which means, is Confirmation, then the Lord's Supper, &c. Now *sanctification*, in this *secondary* view, takes in the whole active life and conversation of a Christian, not only all the gifts and graces of the Holy Spirit, which are conferred at baptism, and afterwards more largely in confirmation; but the improvement of those talents, and manifold gifts of grace, by which the blessed spirit, through our own concurrent endeavours is pleased to advance our *relative* into an *actual* and *internal* holiness; sanctifying our whole nature,* and thereby fitting us for heaven, and the fruition of God, whom, *without* this last kind of *holiness* no man shall ever see. *Hebrews*, xii 14.

Of Indefectibility and final Perseverance.

The Calvinistic error maintains, that such persons as have received the Holy Ghost, and the love of God in their hearts, shall never fall away, or finally perish. But this doctrine hath no sufficient grounds, in Scripture, or reason, to warrant or support it. On the contrary it is evident, from many plain passages as well as from the general tenor of the Scriptures, that they proceed on the very supposition of man's *defectibility*. They not only warn us, as a thing *possible* that we may *depart from grace given, and fall into sin after baptism*, (as our Church speaks, Art. xvi.) but in order to prevent such fall, they set before us many fearful examples of such relapses; and common experience is too flagrant a confirmation of so sad a truth. We are compelled therefore to conclude, that the *divine light*, that is, *divine grace*, may be *fully extinguished* in the heart of man. Nor can any one doubt of this, who attentively reads and understands what the apostle writes, *Heb. vi.* from the 4th to the 9th verse. This one passage is sufficient to confute the doctrine of *indefectibility*; especially, if it be further considered, that such a doctrine is wholly inconsistent with the very nature of a covenant, and with those terms and conditions, on the performance of which, depends wholly the Christian's hope, and final issue of eternity. And this is still more incontestably confirmed, by the promises of rewards made to the obedient, and the threatenings of punishment to the disobedient and revolvers from grace, where ever they occur throughout the whole body of the Scriptures.

Nevertheless some concession may be made to the sentiments of pious Calvinistic authors. There is a certain *indelible character*, which every true Christian receives, when he is made a living member of Christ, and adopted to be the child of God. The new life he then receives (which is also called the *light of men*, *John i. 4.*) being the life of the Spirit, cannot indeed be *extinguished*, as our natural life may; it may *forsake* us, if we refuse to walk as children of the light; but then it returns again, if we return to God. It never dies,

* According to that of St. Paul, 1 Thess. v. 23. "the very God of peace sanctify you wholly. And that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

or ceases to be: our Lord therefore often calls it *eternal life* and *everlasting life*; particularly where he saith, *he that believeth on me, hath everlasting life*; hath it even now, even in this world. And, *whoso eateth my flesh, and drinketh my blood, hath eternal life*, that is, hath already received that eternal life; it being conferred on every true believer, by virtue of faith in, and union with Christ. On the same principle St. John, in his first epistle, asserts a kind of indefectibility in such persons as are *so* born of God, and *so* quickened by the spirit, *whosoever is born*, or rather hath been [*γεννησάμενος*] effectually and indeed born, *of God, doth not commit sin*, [*αμαρτιαν ου ποιεῖ*] doth not *make* sin, does not by any voluntary act make it his business to commit sin. And why? *Because his seed*, that is, the Holy Spirit, whereby we are begotten to God, *remaineth in him*. While *that remaineth in us*, it is certain, as the apostle adds, *we cannot commit sin*, that is, it is morally impossible we should, even *because we are born of God*. The indefectibility here asserted by St. John, is by him called an impossibility of sinning; but then we are to observe, that this is a moral, not an absolute indefectibility: he doth not say, he never will commit sin, for that would be laying a restraint on the liberty of man's will; but he doth not commit sin; doth not, while he remains under the influence of divine grace. Again, it is to be noted, that the indefectibility here granted, is a grace peculiar to the *true* and *genuine* members of Christ, and children of God. To such alone as have been duly admitted into the holy catholic, that is, universal Church, by the laver of regeneration, and the renewing of the Holy Ghost; for *these* alone are the persons to whom St. John and St. Paul ascribe such high privileges. Christians *so* regenerated, *so* enlightened, have the only *authentic* title to perseverance in grace, and may be assured they shall never fall away or finally perish, except it be their own wilful default. If these persons, having been thus enlightened, are so happy as to retain their baptismal innocence, and have once tasted the goodness of the Lord, and the powers of the world to come; or, if after a lapse into a course of sin, they recover themselves out of the snare of the devil, and are renewed again unto repentance, it is the common observation of those who have experience in these things, that such persons do generally hold out to the end, and seldom or ever fall from grace again. But as to such as are aliens from the commonwealth of Israel, strangers to the covenant and promises, for them to vaunt of indefectibility in this mortal state, or an absolute assurance of eternal life in the next, is more than the most genuine Christian may presume to arrogate to himself, as to the first; and what the word of God has no where encouraged any private Christian to flatter himself with, as to the latter.

WESLEY ON SEPARATION FROM THE EPISCOPAL CHURCH.

In the Gospel Messenger for February last, we published Wesley's reasons against separation from the Church, written in 1758. In 1790, a few months before his death, he published the following, for the copy of which, we are indebted to the "Banner of the Church."

Further Thoughts on a Separation from the Church.

1. From a child I was taught to love and reverence the Scriptures, the oracles of God; and next to these to esteem the primitive Fathers, the writings of the first three centuries. Next after the primitive Church I esteemed our own, the Church of England, as the most scriptural national Church in the world. I therefore not only assented to all the doctrines, but observed all the rubrics in the Liturgy; and that with all possible exactness, even at the peril of my life.

2. In this judgment, and with this spirit, I went to America, strongly attached to the Bible, the primitive Church, and the Church of England, from which I would not vary in one jot or tittle on any account whatever. In this spirit I returned, as regular a clergyman as any in the three kingdoms; till, after not being permitted to preach in the Churches, I was constrained to preach in the open air.

3. Here was my first irregularity; and it was not voluntary, but constrained. The second was extemporary prayer. This likewise I believed to be my bounden duty, for the sake of those who desired me to watch over their souls. I could not in conscience refrain from it; neither from accepting those who desired to serve me as sons in the Gospel.

4. When the people joined together, simply to help each other to Heaven, increased by hundreds and thousands, still they had no more thought of leaving the Church than of leaving the kingdom. Nay, I continually and earnestly cautioned them against it; reminding them that we were a part of the Church of England, whom God had raised up, not only to save our own souls, but to enliven our neighbours, those of the Church in particular. And at the first meeting of all the preachers in conference, in June 1794, I exhorted them to keep to the Church; observing, that this was our peculiar glory, not to form any new sect, but, abiding in our own Church, to do to all men all the good we possibly could.

5. But as more Dissenters joined with us, many of whom were much prejudiced against the Church, these, with or without design, were continually infusing their own prejudices into their brethren. I saw this, and gave warning of it from time to time, both in private and in public; and in the year 1758 I resolved to bring the matter to a fair issue; so I desired it might be considered at large, whether it was expedient for the Methodists to leave the Church. The arguments on both sides were discussed for several days: and at length we agreed, without a dissenting voice 'It is by no means expedient that the Methodists should leave the Church of England.'

6. Nevertheless, the same leaven continued to work in various parts of the kingdom. The grand argument (which in some particular cases must be acknowledged to have weight) was this: 'The minister of the parish wherein we dwell, neither lives nor preaches the Gospel: he walks in the way to hell himself, and teaches his flock to do the same. Can you advise them to attend his preaching? I cannot advise them to it.' What then can they do on the Lord's day, suppose no other Church be near? Do you advise them to go

to a Dissenting meeting, or to meet in their own preaching-house? Where this is really the case, I cannot blame them if they do. Although, therefore, I earnestly oppose the *general* separation of the Methodists from the Church, yet I cannot condemn such a partial separation in this particular case. I believe, to separate thus from those miserable wretches who are the scandal of our Church and nation, would be for the honour of our Church as well as for the glory of God.

7. And this is no way contrary to the profession I have made above these fifty years. I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it, (although I am apt to think not one-half, perhaps not a third of them.) These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it.

JOHN WESLEY."

EXTRACT FROM THE REV. DR. MILLER ON REVIVALS.

(Continued from page 306.)

I am aware that the advocates of the system of "anxious seats," urge, with some plausibility, that in consideration of the natural tendency of the impenitent to stifle convictions, and to tamper with the spirit of procrastination, it is desirable that they should be prevailed upon, as soon as possible, to "commit themselves" on this great subject. That a decisive step in relation to this subject is *desirable*, and that it ought to be taken *without delay*, is certain. But, at the same time, that it ought to be taken without rashness, with knowledge, with due consideration, and with sacred care not to mistake a transient emotion, for a deep impression, or a settled purpose, is equally certain. Suppose, after a solemn and pointed sermon, an invitation to be given to all present, who felt the importance of an immediate attention to "the things which belong to their peace," to come forward and take the seats, provided for them near the pulpit. Suppose *two hundred* individuals to avail themselves of this invitation, and to present themselves before the Church as objects of attention and prayer. And suppose, at the end of three months, *fifty* of these to unite themselves with the professing people of God, on the ground of "good hope through grace;"—*fifty* more to take the same step, not because they were satisfied of their Christian character; but because they had "committed themselves," and did not wish to appear fickle, or apostates:—and the *remaining hundred* to return, with greater obduracy than before, to their former careless and sinful course. I say, suppose such steps, and such a result as I have stated to occur;—would it be deemed, by judicious Christians, a result on the whole, more favourable for

the best interest of the Redeemer's kingdom, than if, in pursuance of what is called the "old measures," in such cases, none but the *fifty genuine converts* had ever been brought forward to public view at all, and not even these until they had enjoyed an opportunity to bring their exercises to the test of time; to gain and digest the elements of Christian knowledge, and to "count the cost" of their undertaking?—The Church indeed, in the latter case, might not grow in numbers quite so rapidly; and her movements might not be quite so audible and imposing:—but methinks, her growth would be more likely to prove healthful. She would be less burdened with spurious members. She would be more likely to escape the multiplied evils naturally arising from the fact of a large portion of her members being hurried forward in such a school of agitation, immature training, and noisy excitement; and much less in danger of placing both the *fifty* who insincerely took upon themselves the vows of Christ, and the *hundred* who "drew back" in a state far more perilous than ever, with regard to their final salvation.

Let it not be said, that inviting to "anxious seats" is the only effectual method of ascertaining who are under serious impressions, and who are not. Why is it not quite as effectual to give a public invitation to all who are in any degree seriously impressed, or anxious, to remain after the congregation is dismissed, or to meet their pastor the next evening, in some convenient apartment, for the purpose of disclosing their feelings, and of being made the subjects of instruction and prayer? Nay, why is not the latter method very much preferable to the former? It surely gives quite as good an opportunity to ascertain numbers, and to distinguish persons and cases. It affords a far better opportunity to give distinct and appropriate instruction to particular individuals. It prevents the mischief of dragging into public view, and even into the highest degree of publicity, those whose exercises are immature, and perhaps transient. And it avoids the danger which to many, and especially to young people, may be very formidable;—I mean the danger of being inflated and becoming objects of public attention, and by being forthwith addressed and announced, as is too often the case, as undoubted "converts." Surely the insipient exercises of the awakened and convinced, ought to be characterized by much calm self-examination, and much serious, retired, closet work. If there be any whose impressions were so slight and transient that they cannot be safely permitted to wait until the next evening; it will hardly be maintained that such persons are prepared to "commit themselves," by publicly taking the anxious seat. And if there be any whose vanity would dispose them to prefer pressing forward to such a seat in the presence of a great assembly, to meeting their pastor and a few friends in a more private manner, the Church, I apprehend, can promise herself little comfort from a multiplication of such members.

I have just said that, among those who come forward on such an extemporaneous invitation, I should expect to find the sanguine,

the self-confident, the superficially informed, and exercised, as a matter of course. On a late occasion, and in a house of worship, not very far distant from this place, when, after a solemn discourse, a request was made that all who were anxious, or resolved to attend to their spiritual interests, should immediately rise and signify their determination; the *first* person that arose was a young man, in whom the odour of strong drink was very offensive; who was evidently more than half drunk at the time; and who never before or afterwards, manifested any serious concern on the subject. In another place, and on another occasion, when a similar request was made, the *only* person that arose was a woman of very dubious character, who is not supposed, I believe, by any one to have been either then or since, under any thing that deserves to be called real anxiety of mind. The great Searcher of hearts is my witness, that I do not mention these facts for the purpose of casting any unfair odium on the practice to which I refer; but merely for the purpose of exemplifying the principles which I wish to inculcate, and of showing that the dangers which I deprecate are not the mere phantoms of a disordered fancy.

In fine, I suppose the truth concerning both "camp-meetings," and "anxious seats," to be about this: that however useful they may have *really* been in few cases, of very peculiar character; and however they may have *appeared* to some honest but ardent minds, to operate favourably in a still greater number of cases; yet, as means of stated and promiscuous use, or, in fact, as means to be *used at all*, unless in very special circumstances, they are eminently adapted to generate fanaticism; to give a taste for ostentatious display in the service of the sanctuary; to favour the rapid multiplication of superficial, ignorant, untrained professors of religion; and to prepare the way for almost every species of disorder.

I have been acquainted with more than one Church in which the extemporaneous mode of introducing members, of which I am speaking, has been extensively practised. And I must say, the result has been in no degree adapted to recommend the practice. The great numbers thus added made a most animating figure in the religious periodicals of the day; but, after a year or two, a large portion of them were not to be found. "Their goodness, like the morning cloud and the early dew," had passed away. They had, in a great measure, withdrawn from the house of God, and from all attendance on sealing ordinances; and needed as much as ever to be gathered in from the "highways and hedges," and to be made the subjects of a new conversion. The truth is, any plan, in the house of God, for separating the precious and the vile; for drawing a line between the Church and the world, which does not provide for an intelligent and deliberate, as well as serious entrance into the body of Christ; which does not make some good degree of knowledge as well as feeling necessary in the candidate for admission; however it may gratify one whose "ruling passion" is to multiply professed converts to the greatest possible extent; and however plausibly it may appear in the public journals of the day,

will disclose miserable results in the end, as to any genuine building up of the Redeemer's kingdom.

But I will not run the risk of wearying your patience by further enlarging on this subject. I shall, therefore, after two or three general remarks, which appear to me to be suggested by the foregoing facts, close this letter.

The *first* remark is, that there is a *striking similarity* in the disorders which have attended and marred revivals of religion in all ages. As in *doctrine*, what is thought by many a *new opinion*, is frequently found, upon inquiry, nothing more than the revival of an *error long ago exploded*; so in *measures* of practical disorder, what wears to many the attraction of *novelty*, is a repetition—perhaps the *fiftieth* time—of some old contrivance for producing a strong and sudden impression on the feelings of a popular assembly. In fact, as real religion is the same in all ages, so its counterfeits are the same; human nature is the same; and the symptoms and morbid results of enthusiasm, superstition, and fanaticism, are substantially the same. We need not be surprised, then, to find ancient irregularities so remarkably resembling the modern. We have seen that whenever masses of men became excited, and especially when this excitement seized the minds of those who had been bred in ignorance and in thoughtlessness; as they were brought into a new world; so they were apt to think, as a matter of course, that some new and bold measures must be adopted; that exigencies which are as old as human nature, but which appear to them new, call for new modes of proceeding; and that the counsels of age and experience, like the exploded theories of by-gone days, are no longer seasonable or adequate. Hence the inordinate love of novel contrivances for arresting the popular attention and impressing the popular mind; the spirit of rash and uncharitable denunciation; the remarkable fact, that in all ages, *young, and, of course, inexperienced ministers*, have commonly taken the lead, and discovered the most headstrong obstinacy in commencing and pursuing measures of an innovating character; a tendency to undervalue the settled order of the Church, and to usurp the functions of the sacred office; yielding the mind to impulses and enthusiastic impressions; denouncing all who refused to concur in these things, as graceless formalists; encouraging *females* to take the lead in social prayer; calling upon penitents to make *public confessions* of their private sins, as indispensable to forgiveness, and spiritual prosperity; claiming to have a gift, unknown to others, of promoting genuine revivals, to be the only real friends of true, spiritual religion. These are some of the fruits of human corruption which attended and marred revivals of religion centuries ago; and which have appeared every few years since, in similar connection, and with endless repetition. It is an undoubted fact, that most of those well meant irregularities, on which some truly pious people now look with approbation and interest, as means pre-eminently adapted for promoting religion, have been confidently proposed, tried, found in the end to work badly, and exploded, over and over again; and yet there are those who still dream that they can be made to accomplish what all experience has pronounced to be impossible.

The *second* remark which I would make, on the result of the whole, is, that as we may confidently take for granted, that *enlightened and stable Christians* will not be shaken, either in their faith or hope, by the occasional and even prominent exhibition of these disorders in connection with revivals of religion; so it is important to put *inquirers* on their guard against "stumbling at this stumbling stone." Some, when they see what claims to be religion, and even a genuine and precious revival of religion, tarnished by management, or extravagance, which they cannot approve, are apt hastily to conclude, that vital piety, and revivals of religion, are all a dream. I fear that this fatal delusion is often adopted; and cannot but also fear that the disorders which often attend revivals frequently minister to it. But it is a delusion. The very existence of counterfeits, shows that there is true coin. In every department of affairs, temporal or spiritual, in which men are called to act, they discover their imperfection. The Bible teaches us to expect this. And if we did not find it so, the Bible representation of human nature would not be verified. When, therefore, any are tempted to doubt the reality or the importance of what are called by intelligent Christians, revivals of religion, because they have been often tarnished by unhappy admixtures of accompaniments; they adopt a conclusion which does as little credit to their scriptural knowledge, and their historical reading, as it does to their Christian experience. The work of the Holy Spirit, in renovating and sanctifying the heart, is the glory and hope of the Church. That there should be seasons in which this work is made to appear with peculiar lustre and power so entirely falls in with all the works and ways of God, that the only wonder is, that any one who reads the New-Testament, or looks abroad on the face of Christian society, should cherish a remaining doubt. And although the Spirit is a divine Person, and all his influences infinitely pure and holy; yet when we recollect that its subjects are sinful men, who remain, after they become the subjects of his power, but imperfectly sanctified; and that those who preside over the dispensation of the various means of grace, are also sinful, fallible men;—though we may mourn and weep, we certainly cannot wonder, that marks—sad marks of our weakness and fallibility should appear in our most precious seasons, and in our holiest services.

The last remark with which I would trouble you, is, that we ought to guard against undertaking to condemn, as of course lacking piety, those who favour some, or all of the disorders to which reference has been made. We have seen that one of the characteristics which seldom fail to mark those brethren, is a disposition to anathematize as unfaithful or graceless, all who cannot adopt their views, and pursue their plans. It is important that we guard against imitating this unworthy example. While we avoid, with sacred care, all participation in their faults; while we bear testimony faithfully and openly against whatever we deem unfriendly to the cause of genuine religion; let us remember that some zealous and active servants of Jesus Christ—brethren whose piety we cannot doubt, and whose

usefulness we can have no disposition to undervalue or abridge; have appeared, for a time, as the patrons of these mistakes. Let us honour their piety, rejoice in their usefulness, forgive their mistakes, and pray that they may be brought to more correct views.

That you and I, my dear friend, may have grace given us to love and promote, with our whole hearts, genuine revivals of religion, and to guard against every thing which tends to impede or mar them; and that we may speedily enjoy the unspeakable pleasure of seeing the power of the Gospel, in its choicest influences pervade our land, and the world; is the unfeigned prayer of your affectionate brother in Christ.

[From the British Magazine.]

THE ORDER OF THE BURIAL OF THE DEAD.

It is hardly needful to remark, that feelings of respect and tenderness toward the dead, are implanted so deeply in the human heart, that they may almost be reckoned among the instincts which belong to our nature. They have shown themselves in the establishment of funeral rites among all nations and in all ages of the world; and if we would know their strength, we need but appeal to the involuntary horror with which we revolt from any thing like a violation of them. Death, considered in itself, is terrible to all men; and all which meets the eye in the house of death, is fitted to impress an awe upon the mind, and to subdue the spirit. The cold, pale form—the cheek despoiled of its bloom, and the eye robbed of its lustre—the limbs stiff and motionless, and the lips closed forever; all these signs of change speak a language that needs no comment, and even from the corpse of the outcast or the stranger, remind the highest of the sons of earth of the end to which he himself must come. The feeling that “one touch of nature makes the whole world kin,” which then presses itself upon his conviction, is, indeed enough to humble the loftiest spirit. This is not all, however: other and far deeper feelings will mingle themselves with these, when we look on the form of one whom we have known and loved in life. When we mourn affections which the hand of death has blighted, ties which it has severed, and fountains of love which it has dried up forever, the heart confesses in its bitterness, that there are feelings too deep for tears, there are sorrows for which the world has no cure.

This is the voice of nature; but it is the voice of nature unchastened by religion. Christianity looks on death with no such view, and sees, in the death of a Christian, cause, not for sorrow but for joy. It casts away entirely from it all those feelings of dread with which the natural man looks on death, although it does not condemn the feeling of sorrow which the death of a friend brings upon the human heart. Still it sees in that death only a departure for a better land, only a birth into a new and better life. In this spirit, therefore, in the days of old, the funeral was a service of thanksgiving to God, and this is the really Christian view of death. Still nature is too strong to be entirely annihilated; and as the flesh and the

spirit strive together, so the feelings of nature struggle for a while with those of Christianity, and the Christian mourner becomes, as it were, a divided being—divided between thankfulness, which reason cannot gainsay, and sorrow, which Christianity itself will not entirely condemn. Such is the state of mind to which any service for the burial of the dead must address itself: these are the feelings which it must seek to guide, and so to guide, that it may leave a lasting impression on the heart, and mould it into a godly form. Let us, therefore, examine the service of our Church on this occasion, and see how it performs its task, occasionally comparing it with other rituals of an earlier date.

The religious service which accompanied the rites of burial* in the most primitive times, has not been preserved entire to us, but we are enabled to gather its general nature very satisfactorily. It appears that immediately after death, the body was washed and arrayed in new garments, and that the clergy and people watched the remains till the day of burial came. During this interval, psalms were sung, and lessons read. The body was then carried to the grave, with singing of psalms and anthems.† This custom still prevails in some of the northern parts of England, and the trace of it is still preserved in our service, which commands the priest to meet the corpse at the entrance of the church-yard, and precede it into the Church, saying certain anthems appropriate to the occasion.‡

The first anthems which our Church has here directed to be used, are exactly addressed to the very feelings of which we spoke above. The first words which the priest addresses to the procession of mourners, while they are words of Christian comfort and consolation, are words which direct their hearts to the only true and abiding principle by which the conquest over death can be achieved—a living principle of faith in Christ.

“I am the resurrection and the life, saith the Lord, HE THAT BELIEVETH IN ME, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.”

These words derive an additional value here, from having been used by our Saviour when even He condescended to weep over the remains of Lazarus.

The next sentence is that prophecy of Job, where he expresses his confidence that he shall see his Redeemer—and that he shall rise again, though worms should destroy his skin; and this portion of the service closes with a reflection on the vanity of earthly posses-

* It will be observed that we do not touch upon the actual rites of burial, but merely the religious service which was used at funerals. The consideration of the rites themselves would form an interesting subject for a separate consideration.

† PALMER'S *Antiquities of the English Ritual*. Oxford, 1832.

‡ Mr. Palmer, in the admirable work which we have just quoted, shows that two of these anthems had long been used in the English Church, in some part of the offices for the departed. He has shown more fully than any preceding liturgical writer, the use which our Reformers made of the Book of Offices, which was compiled for the use of the diocese of Salisbury, in Roman Catholic times.

Manuale Sarisburiense.

sions at the hour of death, and an expression of resignation and thankfulness for the dispensations of God.

With these last words the procession enters the Church, and at this part of the service, in the Romish Church, the mass was said for the dead; but our Church having entirely abandoned this practice, has here introduced two psalms and that lesson from the Epistle to the Corinthians, which no man can read without acknowledging the admirable judgment which dictated their selection. In the lesson the tone of Christian triumph over death, by the power of Christ, is again taken up, and, as at first a Christian faith was taught to be the only living principle which can conquer death, so here it is shown, that to this faith must be added holiness, for the sting of death is sin!

The last portion of the service now commences, which is said at the grave, beginning with sentences composed from Scripture, which had been used in some parts of the services for the dead, for many centuries, in the ritual commonly used in England, as the mere inspection of Mr. Palmer's work, will show. In that part of our service, where the earth is cast upon the coffin, Mr. Palmer considers the words, which are there appointed, to be peculiar to the old English rituals, and not to be found in any of the other Roman Catholic rituals.* After the body is committed to the earth, again the tone of triumph and joy in the Lord is taken up, and mingled with supplication and prayers, calculated to raise the thoughts beyond this transitory world to those regions, where all things are abiding and will not pass away. The service then proceeds with that beautiful analogy, by which sin is reckoned as death, and righteousness as life, in a prayer to be raised from the death of sin to the life of righteousness, that when Christ shall come again to judge the world, we may be written in the book of life; and it is closed by the apostolic blessing.

The service as it now stands, is very nearly that of the second prayer-book, of the time of Edward the Sixth. The service in the first edition was very different, and contained several prayers, which were neither more nor less than prayers for the soul of the departed. In the interval which elapsed between these two editions (1549-1552), Bucer visited England, and caused our Reformers to make great alterations in some parts of the Book of Common Prayer. In the burial service, every thing that could be considered as a prayer for the departed spirit, was erased. It would seem that, although not inclined harshly to condemn every thing of the sort, they had seen the awful superstition which prayers for the dead had introduced. In very early times, prayers had been used for the souls of departed saints, and the Lord's Supper had been celebrated at the tombs of martyrs, on the anniversary of their martyrdom. It was not, however, with views at all resembling any notions of purgatory, that

* The Books of Offices, in Roman Catholic countries, were somewhat different for different dioceses. The ancient English Roman Catholic Rituals of the greatest celebrity were those of Salisbury and York. We have found a usage and a prayer very much resembling ours, in a Bavarian Ritual, very lately published. *Compendium Ritualis, &c.* Salisbaci, 1828.

these prayers had been offered up, as may be seen in Bingham.[†] But when transubstantiation made the mass an actual sacrifice of Christ, and the superstition of purgatory had fettered men's minds, they began to imagine that masses and prayers for the souls of the dead would release them from their prison, or at least shorten the term of their captivity.[‡] This was the source of dreadful and debasing superstition, and turned away the heart from the knowledge of that awful truth, that nothing can avail the soul of man, but a lively faith in Christ, and a life of holiness founded on that faith; and thus the great sacrifice for sin was made of none effect. Our Reformers had been educated in Popery, and only gradually emancipated themselves from its trammels. We have, therefore, deep cause for thankfulness, that while they cast away a load of ceremonies and superstitions, which overwhelmed the beauty and excellence of many parts of the Roman Catholic service, they showed as much judgment in rejecting what was evil, as they did tenderness and affection in retaining what was good. In the service which we have just considered, how beautifully have they steered their difficult course between the rocks of superstition on the one hand, and the shoals of cold carelessness for the dead on the other. Would the worldly spirit of the present day ever have composed a funeral service, such as our Reformers have left us? Would any other spirit but theirs have performed this task so well? They have composed a service in which, a large portion of the most ancient ritual of the English Church was retained and embodied, purified from every taint of superstition which attached to its accompaniments under its earlier form. They have composed a service which pours the sweetest comfort into the bosom of the mourner; and, while the triumph of the Christian martyr, and the glory of the Christian saint are not forgotten, they have taught us throughout this service, that it is only by the living principle of faith and a life of holiness, that this triumph can be achieved, or this state of glory attained.

† Book xxiii. c. 3. The beautiful and touching manner in which Augustine relates his own prayers for the soul of his mother, is well worth reading, even by those who condemn the practice. Confess. ix. 11-13.

‡ It may, perhaps, be well to mention the offices relating to the dead, contained in the Romish rituals, and particularly in the "*Manuale ad Usus Ecclesiæ Sarum*," from which our Reformers drew many of their prayers.

In the "*Rituale Romanum*," these are—

1. *Ordo commendationis animæ*: a service to be used at the house of the dying man.
2. *Exequiarum Ordo*. The order for the burial of the dead, in which the mass for the dead is used or not, according to circumstances.
3. *Officium Defunctorum*: consisting of one service for vespers, and another for matins, which were repeated on the third, the seventh, and the thirtieth days after the burial, as well as on the anniversary. That used on the thirtieth, was called the *trental*.

The "*Manuale Sarisburiense*" contains—

1. *Commendatio animarum*.
2. *Vigiliæ mortuorum*.
3. A second service, called *Commendatio animæ*; which consisted chiefly of the cixth Psalm. Our Reformers printed this in the *Dirige* (or *Dirge*) of their *Prymers*, but remarked that it was rather a commendation of the law of God, than any thing relating to the souls of the righteous.
4. *Missa pro Defunctis*; or Mass for the Dead.
5. *Inhumatio Defuncti*; or Proper Burial Service.

POETRY.

Selected.

LINES SUGGESTED BY ATTENDING A FUNERAL.

Death at every hour I see,
When will it approach to me?
 Is the arrow on the bow,
 Ready for the destin'd blow?
 When shall I the summons hear,
 Is it distant—is it near?

Death in every place I see,
Where will it approach to me?
 In the field, or on the flood?
 In the calm of solitude—
 Or amid the city's noise—
 Or amid domestic joys?

Death in every shape I see,
How will it approach to me?
 Like the spirit of the storm?
 Or seraph of a gentle form?
 Cloth'd in terrors and alarms,
 Or array'd in heav'nly charms?

Death, I know, will come to me,
Why must I its victim be?
 'Tis the portion which the fall,
 Made the common lot of all;
 From th' immutable decree,
 None of Adam's race are free.

Death, I must thy captive be,
Whither wilt thou carry me?
 Up to the celestial plains,
 Or to everlasting pains?
 To the realms of perfect bliss,
 Or the fathomless abyss?

Death, I'm not afraid of thee,
 Jesus bore the curse for me;
 Christ for me was crucified,
 I through him am justified;
 Jesus took thy sting away,
 I shall live in endless day

RELIGIOUS INTELLIGENCE.

Charleston Infant School Society.—An interesting Address was delivered in St. Michael's Church, on Sunday evening, October 28, by the Rev. Mr. Trapier, after which, a collection was made in aid of its funds, amounting to \$72 We are happy to say, that the Address will be presented to our readers, in the next number of the Gospel Messenger.

General Convention.—The triennial meeting of this important ecclesiastical body commenced on Wednesday, October 17th, in St. Paul's Church, New-York. The Sermon was preached by the Rt. Rev. Dr. Onderdonk, Assistant Bishop of Pennsylvania, from Isaiah lxii. 12, "a city not forsaken." The venerable Bishop White, who is now in the 46th year of his episcopate, was present: and likewise Bishops, Griswold, Bowen, Brownell, Onderdonk of Pennsylvania, Meade, Stone, Onderdonk of New-York, and Ives. The Rev. Bird Wilson, D. D. was appointed Secretary of the House of Bishops; the Rev. William E. Wyatt, D. D. was chosen President, and the Rev. Henry Anthon, D. D. Secretary of the House of Clerical and Lay Deputies. The Rev. Dr. Gadsden, the Rev. A. Gibbes, and William Heyward, Esq. were the attending delegates from South-Carolina. About one hundred delegates from sixteen dioceses attended.

The minutes having been read, and sundry clerical and lay deputies admitted to seats on the production of testimonials, Dr. Wyatt opened the session with a brief, but eloquent and earnest appeal to

the members for the preservation of harmony, simplicity and dignity in their proceedings, contemplating the excitement of unusual interest by the more than ordinary importance of the matters to be presented for their consideration. It was resolved to enter this address entire upon the Journal of the house, whence we hope ere long to have an opportunity of extracting it.

A communication from the House of Bishops stated that a letter had been received by them, relating to sundry resolutions of the Convention of Ohio, concerning the Theological Seminary of that Diocese, and requested the appointment of a committee for conference on the subject by the lower house. The letter was read, and the Rev. Dr. Rudd and Peter A. Jay, Esq. appointed such committee.

The Rev. Dr. Gadsden, of South-Carolina; the Rev. Dr. Crosswell, of Connecticut; the Rev. Mr. Ducachet, of Virginia; the Rev. Mr. Blanchard, of Maryland; Peter A. Jay, Esq. of New-York; Gavin Hogg, Esq. of North-Carolina; William Meredith, Esq. of Pennsylvania; and Edward Colston, Esq. of Virginia; were appointed the committee on Testimonials for Consecration.

The House of Bishops transmitted a message, purporting that they had been informed through their President, of a report that Bishop Chase, of Ohio, had resigned his episcopal charge, and removed without the limits of the Protestant Episcopal Church, in the United States, and asking the appointment of a committee for conference on the subject. The Rev. Dr. Delancey, of Pennsylvania; the Rev. Dr. Lyell, of New-York; the Rev. Dr. Crocker, of Rhode Island; Burrage Beach, Esq. of Connecticut; William A. Duer, Esq. of New-York; and Samuel J. Donaldson, Esq. of Maryland; were appointed such Committee. The House of Bishops notified the appointment of Bishops White, Bowen and Brownell, on their part.

The proceedings of a Convention of the Protestant Episcopal Church in the State of Vermont, declaring the independence of that diocese, and electing the Rev. Dr. Hopkins to the Bishopric, together with the testimonials of the Bishop elect, signed by the members of the Convention, were laid before the House. They were read, and referred to the Standing Committee on testimonials, for consecration.

Certificates of the election of the Rev. Dr. B. B. Smith, to the bishopric of Kentucky, and of the Rev. Dr. M'Ilvaine, to that of Ohio, with their requisite testimonials, were also presented, and referred, unread, to the same Committee.—*Churchman.*

It is understood that the Rev. Mr. Doane, Bishop-elect of New-Jersey, declines being presented for consecration for the present. The diocese of Alabama was admitted into union with the General Convention. The report of the committee on the canons was referred to a committee of *ten*, five from each order. It will thus be seen that the Ohio question and the revision of the canons will soon be brought fairly before the Convention. As both subjects are of great moment, it is supposed that the session of the Convention will be one of unusual interest and importance, and that it may be protracted to an uncommon length.—*Epis. Watchman.*

Eastern Diocese.—The Annual Convention of the Protestant Episcopal Church in this diocese, was held in Trinity Church, Boston, Sept. 26th. The Bishop, and 30 clergymen were present, and 29 Lay Delegates, representing 17 Parishes. There are 22 candidates for Holy Orders. The Journal does not contain any Parochial Reports. No business of general interest was transacted. The following is an extract from the Bishop's Address:

"On this occasion, at my time of life, I ought to speak to you as a dying man; and it was my intention, when I began this address, to have added some words of advice to my brethren of the Clergy, and to the people of this Diocese. But I have so long detained you in reporting the state of our Churches, that such addition would trespass too much on your time and patience. It may be the Lord's will that I meet you again on a like occasion, or I may find time amidst other cares, to address our Churches in some other form.

It is said of the apostle John that the experience of a long life, and still more the teaching of the Divine Spirit, had so convinced him of the excellence of Charity, and the necessity of Christians *loving each other*, that, in his latter years, this was the constant theme of his preaching and exhortation. I can truly say that my own experience has led to the same conviction; and that such is the teaching of the Holy Ghost, as recorded in the Sacred Scriptures, none who read them can doubt. Loving our Christian brethren is the best evidence 'that we have passed from death unto life;' this indeed is the perfection of all morality and religion; even the fulfilling of the whole law. Without this charity, our faith and works of zeal are nothing. The worst enemies of the Church are they who disturb its peace, and the greatest obstacles to Christian love are bigotry and party spirit. The Church to which we belong is by nothing more distinguished, than by its spirit of liberality, truly so called, and the sentiments of union and love which it so uniformly inculcates. None can be truly her children, nor deserve the name of Christian, who do not follow after that charity which is the bond of perfectness. We of the clergy, who profess to be ministers of Christ, and act in the name and behalf of Him, who was so distinguished by meekness and love, are especially, and above all, under the most sacred and solemn obligations 'to maintain and to set forward, as much as lieth in us, quietness, peace and love, among all Christian people, and especially among them,' with whom we are particularly connected. If we are deficient in this, we are faithful in nothing."

Convention of New-Jersey.—At an adjourned meeting held at New-Brunswick, on the 4th ult. the Rev. George Washington Doane, Rector of Trinity Church, Boston, was unanimously elected Bishop of the Diocese, in the place of Bishop Croes, deceased.

Convention of Ohio.—At the last Convention of this diocese, "a committee was appointed to collect a fund for the purchase of an annuity for the family of Bishop Chase."

Convention of New-York.—The Convention of this Diocese, met on Thursday, the 4th ult. We are indebted to the "*Churchman*," for the following article:—

Sixty-eight Clerical Members attended, and 102 Lay-Delegates, representing 53 Parishes. There are 30 candidates for Holy Orders. The Trustees of the Episcopal fund, reported, that during the past year, it had increased \$3,413 93; and now amounts to \$53,108, 13. The Committee for propagating the Gospel reported, that 58 Missionaries are employed in that Diocese. Parochial reports from 62 parishes, give the following aggregate: Baptisms, 1727. Communicants, 6386. Marriages, 515. Burials, 1764; of which 1042, were in two parishes. Sunday School Scholars, in 35 parishes, 4944. Five newly organized Churches were received into union with the Convention.

The Bishop states in his address, "the General Seminary, I am happy to say, never stood higher than it does now, in public confidence. The number of students is yearly increasing from all parts of the Union; and the character and qualifications of those who are sent from under its fostering care, are bearing daily strengthened and spreading conviction of its adaptation to fitting clergymen for every sphere of usefulness. The mistaken and injurious policy of graduating preparation for the ministry, by supposed adaptation to particular localities, is fast given way to the only sound and true method of building up the Church—sending well-trained men every where; and the multiplied evils of hasty admission to the ministry, are working conviction, deeply bought indeed, but invaluable, that it is destructive policy. I would again express the conviction often expressed, that our General Seminary is more likely than any other means, to promote the best interests of religion and the Church throughout our land.

'It is true, a generous legacy has been left to the Seminary by the late Mr. George Lorillard, and thereby associated with the advancement of that institution a name, already long honoured by living devotion to its cause, and thus ranked it with those of Sherred, and of Kohné; but this legacy, (\$20,000,) valuable as it is, even if immediately paid, an event which the terms of the will render uncertain, will by no means raise the Seminary above the necessity of still depending in part upon the benevolence of its friends.

General Protestant Episcopal Sunday School Union.—The evening of the first day of the Convention's session, was devoted to the business of this institution, and the religious services which usually conclude it. At a meeting held at five o'clock, the Second Triennial Report of the Board of Managers to the Society was read, and accepted, and the officers of the Society for the ensuing three years were chosen. The report with a list of officers and the Constitution of the Society, will be forthwith printed. The latter instrument was amended, by the abolition of the clause in its second article, which requires the payment of an initiation fee, in the case of schools ask-

ing the privileges of auxiliaries. The amendment is designed to facilitate the formation of new schools, and to promote the extension of the Society's usefulness. From the report it appears, that, as far as can be ascertained from accessible documents, (very imperfect, however, it is believed,) there are now sustained within our Church, 612 schools, 329 of which are auxiliary to the Episcopal Union. Of these 270 report 3420 teachers, and 311 report 30,429 scholars. The services which followed the business meeting, consisted of the Daily Evening Prayer, and a Sermon by the Rev. Dr. De Lancey of Philadelphia, upon the love of the Church, and the proper modes of its manifestation. It was a most sound, practical, and truly excellent discourse; and fitted eminently to promote the attachment, of the grounds and operation of which it presented so faithful and judicious an exhibition. It will be printed, and produce its influence upon the Church at large. The venerable Bishop White presided at the meeting of the Society, and remained during the subsequent services, which were closed by him with appropriate collects and the benediction.—The sum collected after the sermon was \$131 87.—*Churchman*.

Domestic and Foreign Missionary Society of the P. E. Church.—Meetings of this Society and of its Board of Directors respectively, were held on the afternoon and evening of Thursday last. The only proceedings at the meeting of the Society, were the appointment of a Committee upon the Triennial Report; and another in reference to the delivery of the Triennial Sermon by Bishop White, (who it is understood avails himself of this occasion to publish his views as to the Society's design and objects,) and of the annual sermon by Bishop Meade, both of which will be preached during the present session of the Convention. In the Board, the principle matters demanding its attention were referred to committees, to report at an adjourned meeting.—*Churchman*.

Bibles for Central Africa.—From their "Monthly Extracts of Correspondence," for August, we learn, that the Directors of the British and Foreign Bible Society have recently received one of the most interesting applications probably ever made to that institution. It was for 10 Arabic Bibles, and 50 Arabic Testaments, for the expedition that is now fitting out in Liverpool, to proceed up the river Congo, under the guidance of those interesting young men, the Landers, whose journal of their voyage down that river has recently been published. The books are intended to be presented to the African Kings and Chiefs whom they may visit in their progress to the interior. Six of the Bibles were directed to be splendidly bound; corners plated and clasped; four were to be bound less expensively, colour of the binding to be chiefly green, (the favourite colour of the natives) and scarlet; and the Testaments to be neatly bound in the same colours. The following is an extract from the letter of Mr. Laird, the gentleman who made the application.—*N. Y. Observer*.

"The Bibles and Testaments in the Arabic which I have ordered, I intend to send under charge of my son, Mac Gregor Laird, who goes out with Mr. Richard Lander in charge of the Expedition to Central Africa. The cost of these books, bound as I have ordered, I will pay myself. Should the Society be disposed to send any more, either for sale or distribution among the natives, I have no hesitation in guaranteeing the cost-price, to the extent of 50 copies of the New-Testament.* Mr. Lander informs me that the Chiefs, with a few exceptions, read and write the Arabic; and such as do not, have Arab secretaries to do it for them; so that a wide field is opened for the introduction of the word of God into a hitherto unknown land—unknown at least to Europeans."

Donation of Books.—Several highly respectable Christian gentlemen in London, ardently attached to the doctrines of the Reformation, and "very sincere friends of the Protestant Episcopal Church in the American Union," have sent to the care of the Bishop of New-York, "ninety copies of Sir Humphrey Lyndes 'Safe Way' and 'By-Way,' which forms one of the most valuable controversial volumes against Popery, which is extant in our language." It is the request of the donors, that copies be distributed, among the Colleges and Theological Libraries named, and otherwise in the way described.

Legacy—In addition to the \$20,000 bequeathed by the late George Lorillard, Esq. to the General Theological Seminary, as stated in Bishop Onderdonk's Address, he bequeathed \$2000, to St. Philip's Church, New-York, the congregation of which consists wholly of coloured persons.

NEW PUBLICATIONS.

Book of Common Prayer.—An edition in the German language has been recently printed in consequence of the renewed and increased demand for the book, which was made early in the summer of last year. In former instances a considerable number of these Prayer-Books had been sent to Warsaw: here they were used by Jewish proselytes attending German service performed there according to the order of the Church; who to use the language of a correspondent, "on Saturday, as well as on Sunday, joined in the ascription of glory to the Father, and to the Son, and to the Holy Ghost." Some were purchased by persons who used them, on journeys or at home, as a manual for daily spiritual exercise in prayer." But the greater part of them were placed in the hands of German schoolmasters in Poland, who, in consequence of the want of regular pastors, read the Morning and Evening Services to the people on the Lord's day. The same persons also have used the Burial Service, at the interment of the dead. Students in divinity, in Prussia and elsewhere, have read the German Prayer-Book with lively interest: the Thirty-nine Articles also have been much approved and valued.

The circulation of Formularies, in which the pure doctrines of the Reformation are so powerfully exhibited, may be made productive of a sensible effect, in counteracting those Infidel and Neologian principles which unhappily have been so widely diffused in Germany, and in promoting a return to that soundness of faith for which their forefathers so earnestly contended.

* The Committee sent 100 Arabic Testaments and 100 Arabic Gospels, in plain bindings.

Lectures and Sermons; in two volumes. By Henry C. Knight, A. M., Priest in the Protestant Episcopal Church. Boston, Lily & Wait, 1831. 2 vols, 12 mo.

These volumes, as the title shows, have been some time in print, but are now first offered for general sale in this city. They contain Lectures on the History of the Bible, the proofs of Christianity, Ecclesiastical History, a Summary of the Scriptures, an Analysis of Theology, the Visible Church, Prescript Prayer, and the Nature of Sermons; and fourteen Sermons. All of these compositions will be found characterized by more than ordinary originality, both of thought and mode of treatment, and by a variety of matter and manner fully correspondent with the unusual variety of subjects. The Lectures on Ecclesiastical History are very brief synopses of facts, digested chronologically, in centuries, under certain heads. They contain much curious and useful information.—*Churchman.*

The Works of the Rev. Robert Hall, A. M., with a brief Memoir, and a Sketch of his literary character, by the Right Hon. Sir J. Mackintosh, L. L. D. M. P., and a Sketch of his character as a Theologian and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory, L. L. D. F. R. S. & c. In THREE VOLUMES. New York, J. & J. Harper, 1832. Volume I. pp. 504.

To praise the writings of Robert Hall, would be as presumptuous as it is unnecessary. The writer whom Dugald Stewart commended, while he yet lived, as a model of perfect English, combining in himself all the excellencies of Johnson, Addison, and Burke—the preacher whom all his contemporaries, of all denominations, allowed to be without an equal.—the champion before whom infidelity and bigotry crouched in conscious littleness—who has not heard of him? who would leave his works unread? Many things there are in Hall's writings, to which we cannot subscribe, for he was a conscientious antipædobaptist Dissenter; but the spirit in which he wrote, (or rather *spoke*, for he wrote only by constraint and with difficulty, what he spoke with such facility and effect.)—the noble liberality of his views—his fervent but chastened devotion—and his soul-enthraling eloquence, will command the attention and respect even of those from whom he differs most. This *complete* edition of Hall's works is under the superintendence of editors fully competent to their task, and worthy of the writer. The names of Foster, Mackintosh, and Gregory, excite no small expectations concerning an undertaking in which they are jointly engaged. Every advantage arising from judicious arrangement and scrupulous correction will belong to it, while the original matter, historical and critical, will greatly enhance its value.

Of the American impression we can honestly say, that it is every way creditable to the publishers. A change of type, and enlargement of the bulk of the volumes, has enabled them to reduce the *six* volumes of the English publication to *three*. The First, now lying before us, contains Sermons and Charges, Circular Letters, the work on Terms of Communion, and the controversial tracts on Baptism, to which it gave occasion. The paper and type are beautiful, and the price, we are told, will be at the usual cheap rate of the press from which it issues. Each volume will be sold separately.—*Churchman.*

Biblical Works.—The kind attention of a friend enables us to lay before our readers the following extract of a letter just received from the Rev. Thomas Hartwell Horne, of England. The information it contains has been already presented in our columns, but not so fully.

Dr. Bloomfield's Greek Testament, I hope you have received by this time. It is not yet published for sale, I suppose on account of the lateness of the season, and also because the Reform Bill continues to occupy, I should rather say absorb, the public mind. The booksellers continue heavily to complain that "nothing is selling."

Messrs. Holdsworth and Ball, proprietors of the quarto edition (in *five* volumes) of Calmet's Dictionary, published with various additions, by the late Mr. Charles Taylor, have just completed a condensed edition of that work in one large super-royal 8vo. volume. All the fragments and other additions of Mr. Taylor have been abridged and incorporated; so that, in fact, it may be considered as a new Dictionary of the Bible, of which Taylor's Calmet is the basis. I do not know who is the editor; but I hear a good account of it, as being well compiled. The Rev. Josiah Allport, of Birmingham, has recently completed an English Translation of Bishop

Davenant's Commentary on the Epistle to the Colossians, (the original Latin has for many years been very scarce and dear) in two volumes, 8vo. As the Bishop has cited a great number of schoolmen and other divines, many of whose names are now forgotten, Mr. A. has, with great industry, collected and supplied short biographical notices of them in his notes, which are numerous.

The Cambridge University Press has just completed a work on Rabbinical Literature, which will interest you. It is entitled, "The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the *Yad Hackazakah* of Maimonides, with a literal English Translation, copious Illustrations from the Talmud, &c., Explanatory Notes, an Alphabetical Glossary of such particles and technical terms as occur in the Selections, and a Collection of the Abbreviations commonly used in the Rabbinical Writings, by Herman Hedurg Bernard, Teacher of Languages at Cambridge." The volume is beautifully printed—the Hebrew is without points.—*Churchman*.

P. E. Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following donation to the Library—

From Messrs. Swords, Stanford, & Co. the Publishers in New-York:—*Pastoral Advice to Young Men*, particularly those in country villages, in *Seven Sermons*. By the Rev. Edward Berens, M. A.

EPISCOPAL ACTS.

ORDINATIONS.

By the Rev Dr. White, Bishop of the Protestant Epis. Church, in Pennsylvania.—On Sunday, July 8th, 1832, in St James' Church, Philadelphia, Mr Edward Y. Buchanan, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the P. E. Church in Pennsylvania.—On Wednesday, August 1st, 1832, in St. Stephen's Church, Philadelphia, the Rev. Frederick Beasley, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Ives, Bishop of the P. E. Church in North-Carolina.—On Thursday, Sept. 20, 1832, in Trinity Church, New-Ark, New-Jersey, the Rev. Matthew H. Henderson, Deacon, was admitted to the Holy Order of Priests; in conformity with Canon XX, of the General Convention.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in N. York.—On Thursday, October 4th, 1832, Mr. Seth S. Rogers, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut.—On Friday, Sept 28th, 1832, in Christ Church, Hartford, the Rev. Joseph Scott and the Rev. William P. Curtis, Deacons, were admitted to the Holy Order of Priests.

By the Right Rev. Dr. Griswold, Bishop of the P. E. C. in the Eastern Diocese.—On Thursday, Sept. 13th, 1832, in St John's Church, Portsmouth, New-Hampshire, Mr. Lucius M. Purdy, was admitted to the Holy Order of Deacons: and on Tuesday, October 2d, in St. Peter's Church, Salem, Mass. Mr. Darius Barker, who for seven years had been a Minister in the Methodist Connexion, was admitted to the Holy Order of Deacons, and on Friday, October 13th, in St. John's Church, Providence, Rhode Island, Mr. James C. Richmond, was admitted to the same Holy Order.

CALENDAR FOR NOVEMBER.

1. *All Saints*
4. *Twentieth Sunday after Trinity.*
11. *Twenty first Sunday after Trtnity.*
14. *Pinckney Lecture, at St. Philip's Church.*
18. *Twenty-second Sunday after Trinity.*
25. *Twenty third Sunday after Trinity.*
30. *St. Andrew.*